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transformed, but rather that it was unified and coördinated. Dr. Hale's tastes and talents, his interests and enjoyments, remained various. He continued to be in a certain sense conservative. No more than in college days was he, in any strict sense, a Transcendentalist. Far from being subdued to what he worked in, he seems to have lived a richer and more intense personal life than ever. His usefulness, therefore, was built upon a broad foundation of normal humanity. In other words, one may say that in him the natural all-around man, rational in thought and virtuously epicurean in tastes, was reconciled with the religious enthusiast.

This reconciliation was one of two important adjustments which seem to have taken place in him. The second of these was the reconciliation of the individualist with the altruist. Individualism he came by honestly from his New England ancestry. In youth it was one of his prominent characteristics and it continued to be so in his mature life. Though Dr. Hale was a great organizer, organization as such did not especially appeal to him, because organization is machinery and machinery cramps individual initiative. The ideas that we now name "efficiency" or "scientific management" did not attract him. What he liked to do was to "transform machinery into life." Among his writings, if *The Man Without a Country* presents the claims of the life in common, *My Double and How He Undid Me* urges, though with a humor that is the sign of reconciliation, the claims of the individual life. Thus Dr. Hale's ideal of service did not destroy, but simply controlled, his independent personality. In his nature, the individualist and the altruist both had elbow-room.

The summing-up of these considerations, though rather obvious, is perhaps worth making. Dr. Hale, admittedly a man of rare gifts, was the reverse of what we ordinarily call a genius—that is, he did not, as the genius does, follow an inward impulse of a special kind without knowing how or why. Nor was he, except in one way, a profound thinker: he was not one of those who continually grope, as some must do, for hidden meanings, who create for themselves problems, or who find that their ideals are "bitter gods to follow." But he was one of the wisest of men in that he settled with himself the great essential questions of living, letting the more abstruse questions go; and he was one of the best of men because he lived, consistently, energetically, and with an unobstructed will, according to his faith. His way of life, though not imitable in its special features by men of smaller minds and weaker powers, seems in principle so much the best way for most of us that his *Life and Letters* are as good as a philosophy.

THE LIFE AND LETTERS OF JOHN FISKE. By John Spencer Clark. Boston and New York: Houghton Mifflin Company, 1917.

The life of John Fiske was contemporary with a tremendous forward movement in human thought. The rapidity of this advance is strikingly indicated by the experience of Fiske himself, first as a student and then as a lecturer in Harvard College. In 1861, when he was a junior in the college, young Fiske was threatened by President

Felton with expulsion if he should be found guilty of disseminating Positive or Evolutionary ideas among the students. Later, on the invitation of President Eliot, he delivered at Harvard a notably successful series of lectures upon the once forbidden theme. In the University there had occurred within a period of eight years a complete revolution; and although in the world outside prejudice against the new philosophy as irreligious continued for a long time to be formidable, the battle for freedom of thought was in effect already won.

The full liberalizing influence of the new movement, John Fiske understood and interpreted better, perhaps, than any other man of his time; and his life and letters are of the greatest interest not only because they show the progress of the Evolutionary idea, but also because they enable one to understand those qualities of mind and heart that made John Fiske so able a mediator between science and religion.

As an interpreter and popularizer of liberal philosophic thought, Fiske may be not improperly compared with Emerson, whose order of ideas seemed to Fiske old-fashioned, and with William James, who in Fiske's own time was introducing a newer fashion in philosophy. All three men preached a kind of lay gospel; all three lifted burdens from men's minds and thus earned the affectionate regard of their readers; all three possessed a remarkable individual power of expression.

It is as the principal expounder of the religious implications of Evolution that John Fiske joins hands with Emerson. In 1838 Emerson had written in his diary an account of his idea of God which Fiske afterwards endorsed as expressing exactly that conception which he had himself endeavored to set forth in his writings, and which, so far as its temper and style is concerned, might readily be mistaken for a passage from one of Fiske's own letters. But Emerson belongs to the pre-scientific period of philosophy, and in Evolution as a theory supported by scientific evidence he appears to have had no interest.

It is as a scientific philosopher that Fiske comes into comparison with James. The two men had much in common. But James went in speculation far beyond the scope of the Cosmic Philosophy and indeed came in time to reject a part at least of what Emerson had never troubled himself to understand. His strictures upon the Evolutionary philosophy are well known.

The work of John Fiske, if far less original, appears to be more firmly based, and if the Cosmic Philosophy, even more conspicuously than Pragmatism, fails to say the last word about metaphysical problems, it remains nevertheless valuable in its entirety as a formulation and development of the widest and most fertile generalization that has been made in modern times.

From youth onward, John Fiske had a singularly prosperous mental development. He was always, as De Quincey said of himself, an "intellectual creature"—and as healthy-minded as he was intellectual. His boyish letters zestfully trace his mental progress, reflecting the character of "a boy who loved knowledge and his mother in about equal proportions." At the age of eleven he was studying geometry and logic, and had read four books of Cæsar, eight books of Virgil,

four orations of Cicero, and a considerable amount of Greek. His appetite for knowledge was voracious; yet when one of his masters forbade him to study during play time he was boy enough to turn with delight to the pleasure of outdoor life.

Naturally thorough and systematic in everything he did, young Fiske before entering college received, in a limited number of subjects, a training that would now be considered inordinately severe, while his own interest led him to do a large amount of reading in history, philosophy, and the then neglected sciences. Yet he seems never to have become sated, and, unlike J. S. Mill, he experienced no unpleasant reaction in after life.

That power of simple and lucid expression which afterward won him so much admiration from men like Darwin and Huxley, as well as from the general public, was evident in him even in youth. Letters of his, written as early as his thirteenth year, are perfectly correct and coherent in style—though by no means stiff or priggish—and except for the simplicity of the subject-matter show no signs of the writer's immaturity.

When at the age of eighteen John Fiske entered Harvard as a Sophomore, he already possessed a thoroughly trained mind. His regular college studies he found rather easy, and although he never unduly slighted these, he devoted no small part of his energy to the enlargement of his knowledge and the settling of his convictions through independent reading and thought. He was not long in finding himself. Before he was twenty-two, he had entered upon what proved to be his career by writing those essays upon Buckle's historical theories and upon the evolution of language which so impressed Professor Youmans that he searched the young author out and induced him to open correspondence with Herbert Spencer.

It was one of Fiske's great merits as a writer upon philosophy that without undue simplification of his ideas he was always able to make his meaning wonderfully clear and interesting even to those who had little previous acquaintance with the subjects of his discourse. Unlike Spencer, he was an artist in words and not a mere logic-grinder. As regards this matter a passage in a letter written to Fiske by Darwin, who had just been reading the *Cosmic Philosophy*, is illuminating. "With the exception of special points," wrote the modest founder of the theory of evolution, "I did not even understand H. Spencer's general doctrine, for his style is too hard work for me. I never in my life read so lucid an expositor (and therefore thinker) as you are; and I think I understand nearly the whole—perhaps less clearly about Cosmic Theism and Causation than other parts."

Expository skill and logical clearness, however, could not alone have given Fiske his strong appeal. His power lay quite as much in the fact that he felt the need, and saw the possibility, of reconciling religion with science.

Here again he differed from Spencer, who seems to have been quite indifferent as to the effect of his doctrine of "the Unknowable" upon religious belief. Apropos of this difference, it is amusing to observe how warily Spencer in some of his earlier letters to Fiske avoided committing himself as to the religious implications of his

friend's ideas. That he did finally endorse these implications is a high tribute to Fiske, and the endorsement is in itself worth quoting, not only because it is characteristic in form, but also because it is perhaps the warmest utterance ever reported to have fallen from the lips of a man whose temperament seems to have been as frigid and dry as a winter's day in the Northland. At the close of his visit in America, Spencer was given a farewell dinner at which Fiske delivered an address upon the philosophic relation of the doctrine of Evolution to religion. "Fiske," cried Spencer, when the speaker had finished, "should you develop to the fullest the ideas you have expressed here this evening, I should regard it as a fitting supplement to my life-work."

To do the work that Fiske did a man was needed who was at the same time sternly scientific in mind and deeply religious in temperament. It was by reconciling the differences in his own nature that Fiske became able to cheer and elevate the minds of many to whom the antagonism between religion and science seemed unutterably depressing. How deep and sensitive his nature really was one cannot fully understand without reading in the *Life and Letters* the story of his religious experience and the account of his inner struggle to free himself from dogma while preserving faith. Moreover, his artistic temperament—which revealed itself in a love of music that led him to study the art of musical composition, and which made itself apparent in many poetic passages of his writings—is seen to have been a considerable if not indispensable element of his greatness.

Besides setting forth with great fulness and coherence a wealth of interesting facts regarding Fiske's ancestry, the course of his life, his habits and modes of thought, the *Life and Letters* is richly rewarding in the familiar delineations it gives of such notable men as Darwin, Spencer, Huxley, and Lewes. Mr. Clark has done thorough and thoughtful work. His narrative is not merely a setting for Fiske's letters, but a well considered biography broadly and variously interesting.

THE COMING DEMOCRACY. By Hermann Fernau. New York: E. P. Dutton & Co., 1917.

Except for the frequent employment of the phrase "We Germans," the earlier chapters of *The Coming Democracy* read almost as if they had been written by an American or by an Englishman: they have indeed precisely the same tone of righteous indignation, precisely the same overwhelming argumentative massiveness, which have become familiar to Americans in a multitude of "war books." They are even a trifle tedious to a reader already well versed in the literature of the subject with which they deal. For the unfortunate fact is that within the space of a few years Prussian bad faith and Prussian medievalism have become almost outworn subjects for discourse—though by no means outworn motives for action. It is scarcely more possible to write anything fresh or startling upon these subjects than it would be to compose an original and moving address upon the atrocities of Nero. The issues between Imperial Germany and the